DOCUMENT RESUME

ED 444 041 CG 029 513

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TITLE	The Great Sexologists: John Money on Sin, Science, and the Sex Police.
PUB DATE	1999-03-29
NOTE	22p.; Paper presented at the Annual Convention of the American Psychological Association (107th, Boston, MA, August 20-24, 1999).
PUB TYPE	Reports - Descriptive (141) -- Speeches/Meeting Papers (150)
EDRS PRICE	MF01/PC01 Plus Postage.
DESCRIPTORS	Child Abuse; Counseling Theories; Counselor Training; Health Maintenance Organizations; *History; Sexual Abuse; *Sexuality
IDENTIFIERS	Masturbation; Satanism

ABSTRACT

This paper discusses the role of sex police in society from the 14th century to the present and their affect on sex education in the schools. Jean Gerson, Chancellor of the University of Paris and Dean of the Cathedral School of Notre Dame, was one of the first to publish information concerning nocturnal wet dreams and boyhood masturbation. His publications as well as the semen depletion theory were the origins of the sex police. Gerson urged parents and teachers to argue against masturbation and to warn adolescent boys of the dangers of perpetual damnation. During the 18th century, the policing of masturbation became medicalized. According to Simon Andre Tissot, masturbation was the counterpart of the social vice of promiscuity and prostitution, which he surmised to be a source of social disease. This implication of masturbation as a source of illness set up a veritable industry of sex policing, which reached its apex in the late Victorian era and extended well into the 20th century. Defeated on the masturbation front, sex police contrived to uphold, and still do, that sexual intercourse should be for procreative purposes only. They crusade against sex education and the availability of contraception for young teenagers. After nearly a century of neglect, sex policing was rediscovered through the battered child syndrome. Many court cases took place and books were published in which children and adults remembered being abused by their parents. The new vogue in sexual victimology marked the transition from the sexual revolution of the 1960s and the 1970s to the sexual counterrevolution of the 1980s and 1990s. Seduction theory offers an alternative to classic psychoanalytic theory and to behavior modification theory and pharmaceutical psychiatry in cases that are unresponsive to medications. Currently, because of Health Maintenance Organizations, many mental health care providers find themselves seduced into becoming, as victimologists, undercover sex police. This paper concludes with a discussion of the five universals of Exigency Theory, a counseling theory that acknowledges multivariate causes as they are discovered and empirically authenticated and, if not authenticated, then are revised or rejected. Contains 18 references. (MKA)

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ED 444 041

The Great Sexologists: John Money on Sin, Science, and the Sex Police

Invited Address

American Psychological Association

107th Convention of the APA

Miniconvention on Sex, Love, and Psychology
Chaired by Frank Farley
August 22, 1999, 11:00-11:50 am
Meeting Room 112, Hynes Convention Center
Boston, Massachusetts

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Jean Gerson, 14th C. Chancellor of the Sex Police

"De Pollutione Nocturna". This is the medieval Latin title of the oldest book in the library of The Johns Hopkins Institute of the History of Medicine. In English it means "On Nocturnal Pollutions," more commonly known nowadays as wet dreams. It was printed in 1480, soon after the invention of the printing press, though written earlier in the late 14th or early 15th century. Its author was Jean Gerson (1363-1429), Chancellor of the University of Paris, and a leading fifteenth century theologian. It is a treatise on whether or not a priest, having had a nocturnal wet dream, is in a fit state of spiritual purity to celebrate the mass the following morning. Since the priest had the pious obligation to confess his wet dream, Gerson became, de facto, the first chancellor of the sex police.

In addition to being Chancellor of the University, Gerson was also Dean of the Cathedral School of Notre Dame in Paris. In this capacity Gerson took up the issue of boyhood masturbation in "De Confessione Mollicei" (Children's Confessions). This treatise was a penitential guide for confessors, so that they might better arouse in juvenile penitents a sense of guilt which otherwise they lacked, having been born corrupted by original sin.

Writing on the history of sex in the middle ages, Jeffrey Richards (1990, p.31) wrote about Gerson and his juvenile masturbation treatise as follows:

It was the first such manual. Gerson described masturbation as an abominable and horrid sin and expressed such concern that habitual indulgence led to more serious sins such as sodomy. In prescribing the exact procedure to be followed by the confessor, Gerson went into great detail. 'Friend, didn't you touch or rub your member the way boys usually do?' he asked. He went on: 'If he denies that he ever held it or rubbed it in [the erect] state, it is not possible to proceed further except in expressing amazement and saying that it is not credible; exhorting him to remember his salvation; that he is before God; and it is most serious to lie in confession and the like.' Many adults committed the sin, said Gerson, and youths of 13 to 15 were strongly inclined to this vice, presumably before they moved on to fornication. He urged parents and teachers to lecture against it, warning of the dangers of perpetual damnation. His suggested remedies included cold baths, flagellation, sobriety, prayer and good company.

Philip Ariès in his Centuries of Childhood (1962, p.107) wrote as follows:

Gerson forbids people to touch each other in nudo... the child must prevent others from touching him or kissing him, and if he has failed to do so, he must report this in every instance in confession. ...boys must report any of their classmates who is guilty of misbehaviour or immodesty... a night-light must be kept burning in the dormitory... "so

that they perform in the light the only acts which can and must be seen."

Gerson's ecclesiastical role in policing juvenile sexuality was not that of an innovator, but a consolidator. From its earliest beginnings, Christian theology had incorporated from the pre-Christian Gnostic sects the antinomy of the purity of the spirit and the sinfulness of the flesh. The Gnostics had assimilated this same antinomy from the much older Zoroastrian teachings of the Prince of Darkness as the adversary of the Prince of Light, which eventually, in early Christendom became the Manichean heresy.

Renunciation of the flesh as in fasting and sexual abstinence may well have had its origin as far back as in neolithic times in association with the folk medical concept of conservation of the vital fluid, the source of life and health, namely the semen. Whatever its origin, semen conservation theory has been spectacularly long-lived, and is still alive and well today. Its converse is semen depletion theory whereby loss of semen brings on weakness and disease. Therefore, its discharge should be exclusively for procreation and not for recreation. Women were neglected in semen depletion theory, except that they compensated for their lack of semen by robbing it from men in excessive coition.

18th Century Medicalization of the Sex Police

Gerson's theological policing of semen depletion by way of the confessional held sway with no significant change until the

eighteenth century when sex policing became medicalized in Europe and America. The first sign of the medical transition was an anonymous and undated tract published in London at the end of the seventeenth or the beginning of the eighteenth century under the title of "Onania: Or the Heinous Sin of Self-Pollution and All its Frightful Consequences, in Both Sexes, Considered with Spiritual and Physical Advice to Those Who Have Already Injur'd Themselves by this Abominable Practice." It was not until 1758, however, that the policing of masturbation was fully medicalized. It was in that year that Simon André Tissot published the first edition, in Latin, of his "A Treatise on the Diseases Produced by Onanism."

Onanism is named for Onan (Genesis 38:9) whom God smote for spilling his seed upon the ground, i.e., for coitus interruptus, thereby thwarting the procreative purpose of sexual intercourse. The sin of Onan eventually became a synonym for the more modern term, masturbation, the secret vice. For Tissot, the secret vice was the counterpart of the social vice of promiscuity and prostitution which Tissot correctly surmised to be a source of the multifarious maladies of the social disease. In Tissot's era, syphilis, gonorrhea, and other venereal diseases constituted the social disease. There was no germ theory by which to differentiate them until 1870.

To explain the symptoms of the social disease, most of them the symptoms of gonorrhea and of the three stages of syphilis, Tissot fell back on the ancient theory of semen depletion. The social vice did not account for the sexual maladies of the

nonpromiscuous population, however. To account for them Tissot made the momentous medical error of attributing these maladies to Onanism, the depletion of semen by the secret vice of masturbation. Semen loss did not, of course, account for girls' and women's maladies which were attributed to menstruation and the wandering womb or hysteria (from Greek, hyster, uterus).

Tissot's implication of masturbation as a source of illness set up a veritable industry of sex policing which reached its apex in the late Victorian era, and extended well into the 20th century. One of its spin-offs was, in England and America, the virtual universalization of neonatal male circumcision as a putative preventative of pubertal and adolescent male masturbation. To dampen carnal desire generated by a carnivorous diet, John Harvey Kellogg, M.D., invented the process of making cornflakes and other breakfast cereals as antisexual and antimasturbation vegetarian foods. Cornflakes were first marketed in 1906. Kellogg recommended policing boys in bed to see if they had a nocturnal erection which he erroneously took to be proof positive of surreptitious masturbation. For chronic masturbation his recommended treatment was to sew up the foreskin with silver wire or to circumcise without anesthetic so that the pain would break the vile habit. For girls he recommended burning off the clitoris with carbolic acid.

In addition to Kellogg there were dozens of well-meaning pastors and physicians in the masturbation vice squad. They published many health and hygiene books on the dangers of masturbation. The telltale symptoms included, inter alia,

apathy, neurasthenia, idiocy, epilepsy, debility, moral decay, and death. Dire physical and moral warnings of masturbation were reiterated in the Boy Scouts Manual until after World War II. By then the masturbation police had lost their crusade, except that even today most males do not admit in public what they do in private, and some still have the lingering fear, wrong of course, that it is only one step away from becoming homosexual, if one boy teaches it to another.

Defeated on the masturbation front, the sex police did not give up their antisexual crusading. They contrived to uphold, as they still do, the ancient doctrine that sexual intercourse should be for procreative purposes only, and in the missionary position with the man being superior by being above the woman. Inconsistently, they decry teenaged pregnancy and early marriage. They crusade against sex education and the availability of contraception to young teenagers, including condoms as a partial guarantee of safe sex and protection against AIDS. They police all explicit talk and visuals of sex as pornography. They regard homosexuality as a sin, voluntarily chosen. Similarly, paraphilias (also known as perversions) are regarded as voluntarily chosen crimes, not as sexual brain malfunctions.

Child Abuse: Satanic Cults

The great moment of the sex police followed in the wake of the rediscovery, after nearly a century of neglect (Williams, 1980) of the battered child syndrome by C. Henry Kempe (1962). The extreme forms of the battered child syndrome include

Munchausen's syndrome by proxy (Money, 1992) a psychiatric syndrome in which one parent, typically the mother with the father in collusion, induces symptoms, often lethal, in a young child, e.g., by suffocation or strangulation (as monitored by a hidden television camera). Other extreme forms of abuse and neglect include fractures of the skull and other bones, inflicted burns, starvation, and sensory deprivation by being locked permanently in small enclosed and dark spaces.

In 1977, the United States Supreme Court ruled that corporal punishment of school children is not unconstitutional. Thus there is no clearcut dividing line between corporal punishment as a method of enforcing obedience and moral rectitude, and corporal brutality as a form of criminal abuse. State authorized child protection agencies walk a fuzzy line between cruelty as punishment and cruelty as abuse. Society is not ready to have the state encroach on the sanctity of the family and the absolute right of parents to discipline their children in the ways of righteousness. By contrast, society is not at all averse to having child protective services intervene in accusations of child abuse that are actually or allegedly sexual. The putative sexual innocence of childhood, everyone agrees, must be protected at all costs. As if by stealth, child sexual abuse has become the new societal hysteria replacing masturbation as the greatest sexual sin besetting children.

Child sexual abuse is so loosely defined as to stretch from assaultive rape and lust murder, sensationalized in the media, to incest, which might include a grandfather's "bad touch" by drying

down his grandchild in the bath tub. Under the guise of professional health-care, social workers, psychologists, and pediatricians have functioned, in effect, as undercover police informers who, in the manner of brain-washing, have indoctrinated children to bear false witness in accusing their teachers and family members of sexual abuse. Getting false information in this way has reached its greatest infamy in programming children to testify that they had been victims of Satanic cults wherein they had forcibly witnessed unspeakable horrors and participated in ritual sexual abuse, infanticide, and cannibalism. Cajoled, threatened, and led by suggestion, children have conjured up a theater of the absurd, a kind of Alice-in-Wonderland fabrication technically known as pseudologia fantastica (fantastic false logic). This is logic of the type that was used to convict witches to be burned to death in the age of the Inquisition, and to be hung in the witch trials of Salem, Massachusetts, in 1692.

Devil possession and exorcism have never completely disappeared from the culture of Christendom. They got a new, secular lease on life in 1980 with the publication of "Michelle Remembers" by Michelle Smith and her psychiatrist, Lawrence Pazder, of Victoria, British Columbia, Canada (Money, 1993a, p.359; Pendergrast, 1995, p.48). In 1976, after two hundred hours of treatment for depression, Michelle recalled that she had, from the age of four, been the victim of sexual, physical, and emotional abuse from a coven of Satanists, including her own mother. She claimed to have been held naked in a cage full of snakes, and that the cult had butchered and burned stillborn

babies and fetuses, killed kittens, and forced her to perform lurid sexual acts. She had also been forced to drink bodily fluids.

Smith and Pazder both dissolved their marriages and became a married couple. They went to the Vatican to alert the Church to Satanic cults. With their book they went on the lecture circuit, and conducted seminars for child-abuse therapists, case workers, police, and Christian fundamentalists, instructing them on how to discover ostensible evidence of cult crimes against children.

Satanic cult doctrine achieved its first great apogee in the seven years between 1983 and 1990 in the case of the McMartin Preschool in Manhattan Beach, California. Forty-two infants and their teachers became the legal victims of a Satanic cult paranoia that cost upwards of fifteen million dollars. The trial ended without one iota of evidence of Satanic abuse, sexual or otherwise. Not a single member of the staff, including one young man held in prison for seven years, was found guilty of even one of the 208 charges of sexual abuse. All of the charges had been fabricated by child protection personnel and attorneys in collusion as self-appointed sex police who exacted false accusations from infants as young as three years old. By the time they were ten or eleven, when the trials ended, some of these children had become convinced that their forced testimony had metamorphosed into historical actuality.

Widely publicized in the media, the McMartin case revealed the gullibility of healthcare professionals, attorneys, and the public at large. It inspired an epidemic of copycat cases not

only nationally but also internationally, notably in English-speaking, Protestant countries.

Victimology

Smith and Pazder's book warned of Satanic sexual abuse not only contemporaneously in childhood, but also retrospectively in the childhood of adult patients, chiefly women with complaints that in an earlier era would have been diagnosed as neurasthenic, melancholic, hysteric, or possibly, psychosomatic. It was the task of the therapist to "validate," by means of suggestion, including hypnosis, the existence of childhood sexual abuse as the putative cause of posttraumatic illness in adulthood. Typically the father was "validated" as the abuser. Despite the lack of confirmatory evidence, the accused abuser was liable to arrest and imprisonment. Some states enacted laws to abolish the statute of limitations for alleged sexual abuse, no matter how tenuous and unverifiable the accusation.

The new vogue in sexual victimology marked the transition from the sexual revolution of the '60s and '70s to the sexual counterrevolution of the '80s and '90s. The media exploited the transition by resorting to the rhetoric of paraleipsis, that is of reporting material by disclaiming the appropriateness of doing so.

If not causally, then chronologically the development of victimology followed close on the heels of the failure of the Equal Rights Amendment in 1982. Ostensibly, it gave the antimale extremists of militant feminism new evidence of man the predator.

Together with the antipornography crusade, it also made strange bedfellows of militant feminists, militant New Right evangelical fundamentalists, and antifeminist politicians.

The book that became the bible of victimologists and their patients, "The Courage to Heal," was published in 1988 by Ellen Bass and Laura Davis. It is a modern day counterpart of Kramer and Sprenger's "Malleus Maleficarum" (1486/1971) as a source of signs that betray both victims and "perpetrators" of abuse. It has sold close to a million copies.

Seduction Theory Revised

Victimology had no coherent theory of etiology until Jeffrey Masson in 1984 published his book: "The Assault on Truth: Freud's Suppression of the Seduction Theory." In 1895, Breuer and Freud had published their "Studien über Hysterie" in which women's neurotic symptoms were attributed literally to infantile sexual seductions, particularly by the father. By 1897 Freud was dissatisfied with the constraints imposed by the ideology of literal seduction and replaced it with the more inclusive ideology of the fantasy of seduction epitomized in the psychoanalytic ideology of the Oedipus complex. In his criticism of Freud, Masson reinstated the ideology of actual sexual child abuse, and accused Freud of the falsification of data. Masson was quite explicit in his support of feminist and victimologist ideologues who endorsed the actuality of repressed memories of infantile and juvenile sexual assault as literally the cause of

subsequent multiform psychiatric distress, especially in multiple personality in adulthood.

Part of the attraction of the revival of seduction theory was that it offered an alternative to classical psychoanalytic theory and to behavior modification theory, and its hybrid cognitive-behavioral theory, all three of which were failing to fulfill their original promise. The revival of seduction theory offered also an alternative to pharmaceutical psychiatry in cases that were unresponsive to medications.

HMOs

Victimology was a career open to lesser paid healthcare providers whose services were in demand by profit-oriented HMOs (health management organizations). Under managed care, many psychologists, social workers, and other counselors and therapists found themselves increasingly hard pressed to make a living. Criminal justice funding to put people on trial and in prison for sexual reasons was more plentiful than funding for prevention and treatment in accordance with the medical and public health model. Insidiously, mental healthcare providers found themselves seduced into becoming, as victimologists, undercover sex police.

Their power as undercover police began to wane when people whose adult children had retrospectively accused them of child abuse banded together and formed the False Memory Syndrome Foundation in 1990. The most effective constraints, however, were court decisions awarding multimillion dollars in damages

against victimologists whose adult patients had retrospectively and falsely accused their own parents of being perpetrators of child abuse, and had subsequently recanted.

The debacle of Satanic cults and false memories elicited by undercover sex police posing as healthcare givers demonstrates the vulnerability of psychology and related disciplines to baneful doctrinal formulas that fly in the face of common sense and that present a total lack of confirmatory data (Lanning, 1992). Clinical psychology is still, as much as it ever was, a heterogenous mix of science, protoscience, and, alas, charlatanism. It has no overall, unified theory and, like physics, awaits its "theory of everything."

Five Universals of Exigency Theory

In the 1940s when I began my career as a graduate student in New Zealand, the training of clinical psychologists was in psychodiagnostic testing, not in counseling and therapy. The theory and practice of victimology had not yet come into existence. There were, de facto, only two theoretical models. One was Americanized Freudianism (neo-Freudianism), and the other Watsonian Behaviorism, which would eventually become Behavior Modification. Having recently achieved doctrinal emancipation from the rigors of evangelical fundamentalism, I was not about to become a convert to Freudianism, Behaviorism, or any other all-inclusive doctrine of causality. That did not, however, exclude the possibility of my being doctrinally selective. Provided the empirical evidence sufficed, as was then beginning to be the

case, inter alia, in the psychology of neuroscience and the brain, I wanted to be able to accommodate the new evidence with the old.

The solution I arrived at as early as 1947 (Money, 1993b; 1994) was to circumvent global theories of psychological cause and effect in favor of a scheme of universal organizing principles, namely the five universal exigencies of being human. Unless an individual negotiated these exigencies, he/she would cease to exist, and unless the species evolved to do so it would become extinct.

Exigency theory is not a theory of causality. Instead it is a theory which acknowledges multivariate causes as they are discovered and empirically authenticated and, if not authenticated, then are revised or rejected.

The five exigencies of being human are pairbondance, troopbondance, abidance, ycleptance, and foredoomance.

Pairbondance. Newborns pairbond with their mothers or a surrogate. Otherwise they fail to thrive or do not survive. Postpubertally, the pairbondance of falling in love typically leads to procreation of the species, although not exclusively so. In many of its expressions the bonding of lovers recapitulates mother-infant bonding.

Troopbondance. Most primate species are troopbonders that live in an organized kinship or community which serves to protect the young. Troops are arranged, even though loosely, as a power hierarchy, which entails forming alliances and defections. Upon reaching maturity, according to species, either males or females

leave the home troop and join or form another one in which to breed.

Abidance. Abidance is a term of Anglo-Saxon derivation meaning to stay in place or dwell. Abidance signifies being sustained in ecological symbiosis with other flora and fauna, and the elements, earth, air, fire, and water. Ecological balance necessitates harvesting resources without exhausting them. Poverty and pestilence, famine and catastrophe are the great negators of abidance.

Ycleptance. Ycleptance is a term of Elizabethan derivation that means being typecast, labeled, branded, or classified and named or nicknamed, e.g., Eric the Red, or Ivan the Terrible. The criteria of ycleptance include sex, age, family, clan, language, race, region, religion, politics, wealth, occupation, health, physique, looks, temperament, skin color, gender orientation, legal status, hierarchical title, and medical diagnosis. Ycleptance shapes our identities and our destinies. For example, a prison number transforms one from a person into a cipher, and a medical diagnosis transforms one into the incarnation of a disease of which the prognosis is one's future tyranny.

Foredoomance. To be foredoomed means to be inexorably condemned ahead of time to a tragic fate or to be consigned to suffering or death. Some individuals are genomically foredoomed. Some are more exposed than others to lethal environmental risks. No one escapes the risk of being preyed upon from other life forms that range from viruses and bacteria to insects and

vertebrates. Aphoristically, the purpose of living is to die, and to suffer the grief of bereavement. The full human intellectual enterprise, one might surmise, began by pondering the imponderable mystery of death, the monster in the lives of us all.

Exigency theory, being not a theory of cause and effect, does not require the dichotomization of nature versus nurture, nowadays renamed biology versus social construction. Rather nature needs nurture without which it ceases to exist; and nurture without nature does not even come into being.

By leaving the issue of cause and effect open to empirical research, exigency theory also does not require the a priori dichotomy of the criminalization versus the pathologization of sexological behavior. This is the dichotomy that lies at the heart of the theory and practice of victimology, and of the subvention of psychologists and other healthcare professionals into serving as undercover sex police, which they have done, for example, in cases of accusations, true or false, of sexual abuse.

Unhappily, I search the horizon, and do not see signs of change. As the 21st century dawns, we are still thinking of sexual transgressions as Jean Gerson did in the 14th and 15th centuries. That is to say we still think of sexual transgressions in terms of sins and penances, and not as sexological challenges waiting for science to find their causal explanation and developmental prevention. Major sexological transgression constitutes a major challenge in public health and welfare. The challenge will be met only by subjecting it to the

rigor of scientific methodology, not the rigor of law enforcement. Six hundred years of sexual policing has not given society the sexual safety that it needs as the new millennium dawns.

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